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Author: Judy Skutch Whitson

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Interviewee: Judy Skutch Whitson

Interviewer: Bruce Fetzer

Attendees: Judy Skutch, Bruce Fetzer, Tom Beaver, Larry & Priscilla Massie, Jimyo Ferworn

Topic: Judy Skutch – 1975 meetings with John Fetzer, pre Course of Miracles

Bruce Judy, and who else is on the call?

Larry Larry and Priscilla Massy.

Tom Tom Beaver.

Bruce And Bruce Fetzer. Jimyo

Bruce Well Judy, this has just been so fantastic and so full of information. What I thought would make the most sense, unless you want to do this a different way, is to just allow you to continue the story. Because last time you started out by talking about your relationship to John and the types of things he did in a chronological way, but we only got through one year.

Judy That's right. We didn't ever really get through a whole year.

Bruce There's a whole decade ahead.

Judy Well you know, interestingly enough, the first two years that we were friends, (well I could say we were reunited, as John used to say) were really the most intense, I realize now, looking back on it. Like in all our lives, it was a preparation. It was a preparation for me to receive The Course in Miracles, an airing. After I spoke with you last week, I said, "Oh my goodness, I was teaching John my course that I give at NYU." Only he had a private one, and I brought the people to see him.

But basically he was getting pre-digested information that I had studied for years. We were finding out that he had actually read some of the same books and had come to the same conclusion about things, but we weren't too surprised about that. I wondered what our relationship was and what the attraction was, and he said it was very ancient; I accepted that because it felt as if we moved from hello into the middle of a relationship. We didn't even bother with the past. It was as if we already knew each other; what was going on here was that a lot of people that

I'm going to discuss now—that we had something to do with, that he met, that he studied, that we discussed -- they're all very important to this part of his life, because John was really hiding in the shadows with this interest. He knew what he read, but he had no one to talk to. Besides his secretary Wilma, I may have been the only one that he spoke to in this language.

Judy He never told me that there was anyone else, and I felt there wasn't anyone else, because it was like the flood gates were open when we were talking. I realized that many of the people who we had read together, who I taught about, and some of whom he met, they were all in the scientific community. They all were more than well thought of. They had good reputations, and there was nothing freaky about them. There may have been something unusual about their research, but they went about it in a very credible way.

And I realized that I had creds, too, that I never even thought about. I was the first person in the country teaching parapsychology at a major university, at NYU, and I had been doing it for four years before I met John. So, in a sense I was also part of that community of people who were “credentialed,” and that's what John needed.

He always wanted validation that this interest could also be looked at scientifically at this time in his life, and that's exactly where I was at that time in my life. It was very important who my teachers were. They had to be acceptable in the world, particularly in the academic and scholastic world. That was very, very important to me and it was to John also. The fact that they were scientists was even more important to John because he was one, too, and I realized in the discussion last week, Oh, that's why we were together. I was brushing up on everything I had to know. Something happened as a result of my time with John, reiterating everything I'd been studying and everything I was teaching for the past ten years. It was as if a decade of my life was spent in the parapsychological trying to — let's be honest -- it was really to justify my interest that it could be mainstream, too.

But I wasn't the only one thinking this way. The hundreds of people that turned out for the courses indicated to me, and they were all adults, that these people had the same feelings, interests but maybe not as much background. They, too, were coming out, the way John was beginning to.

The context in which I'm going to speak to you now, and the reason I'm dwelling upon the people who attracted him, who we talked about, and those who he met also, was because this was a very important time of preparation. It was the testing ground in a sense for John to come out.

Bruce But were you joint partners in this enfoldment?

Judy Yes, we were joint partners, and there was a lot that he was teaching me; but my part of the teaching was the parapsychological, and actually introducing him to the individuals who had been doing the work. It wasn't just me talking about them, it was getting them to meet him.

I look at our relationship, and I'm going to use the metaphor of the seesaw. There were ways in which he was much heavier in worldly experience, in age, in certainly in material things, in accomplishments, the empire that he had built, and his wisdom; and he was 30 years older. That would tip the seesaw very much in his favor. He'd be on the ground and I'd be high up, with my legs dangling. But when it came to the field that he was trying to find out the most about, it tipped in my favor, because I had the experience, I had the contacts, and I had the knowledge. In that sense when we added it all up, our seesaw of relationship was evenly balanced; that's the best metaphor I can think of for it. We were very well balanced.

Bruce Yes, and it led to something larger all the time.

Judy Yes, but we didn't know it. The part that I'm talking about today is leading to the something larger. Now all along, Bruce, you know and other people who knew him at that time—John was already involved in Bible studies, right? And he had certainly books that he was looking at that were deeply spiritual. He was doing his own writing. He wasn't lying fallow in the field of science, waiting for something to happen. He had his deep metaphysical interest and his deep spiritual interest developing at the same time.

I already recounted John's and my eventful meeting and the trajectory of our early relationship. The time that he spent with me and what he called meeting the luminaries of the field of consciousness research, that seemed to form the basis of his rapid understanding of the field and what needed to be done. I think that's an important point I've never thought about before. He was seeing what needs to be done here. There wasn't much money poured into it or added, but it was totally disorganized and people were doing their research in little pockets either at the university level, hidden in the basement like Bob Jahn at Princeton, or other people in their garage; this is why I think John liked the term 'garage mechanics' or 'garage researchers'. He was just observing. We would talk about, "It's too bad this couldn't be done," or, "It's too bad that couldn't be done,". All this was percolating in his brain, and he was thinking eventually how he could serve.

I know that his path evolved into much more than the overview of what had already been accomplished in the early days of the British Association of Psychical Research, which was a very important beginning of the type of work that John and I were interested in. They were the first organization to be public with what they believed in and what they were trying to do scientifically. That is because they had people such as the famous scholar F. W. H. Myers, a classicist scholar, and Sir Oliver Lodge. These people were well known in England, had

contributed much to the society. They were respected, and they were revered. These were the people who got together, and had what they called their ghost society meetings, where they met with mediums and psychics, and tried to establish some kind of scientific rigueur to their investigation.

I could go on about the early days of the British Society for Psychical Research, but that is past history, and if we need to put any of that in, that's easy. I could just write it up and add it. John was more interested really in the American Society for Psychical Research, because he actually visited there with me once when he came to New York. He knew that Dr. Karlis Osis was the head of it, and it was important to him that someone was doing this. It was a credible organization in a beautiful townhouse right off Central Park West in New York, and people would gather there. Mostly they were investigating mediumship; they would also be doing some scientific investigation and sponsoring work in other areas, but I think that was the crux of it. It was all about, Does human consciousness survive bodily death? The mediums and the psychics they invited to be studied there had to be the top. They had to weed out any kind of charlatanism that might appear, and vet these people very thoroughly, and John actually saw a couple of them.

Going back to F.W.H. Myers, I'm talking about the idea of credibility again. He was one of the founders of the British Society which was the parent organization of the American Society. It started in the late 1800's and it continues to this day. F.W.H. Myers died, I believe, in the very early 1900's. There was a very important book that came out posthumously with his writings and his research., and John had that text because I gave it to him; it was called Human Personality and Its Survival of Bodily Death. It was two really large volumes, close to 1,400 pages, about the length of The Course in Miracles. It presented an overview of Myers' research into the unconscious mind.

Myers had a theory of consciousness, that it must be part of a unified model of mind. This is what intrigued John because he felt the same way, that consciousness derived from the full range of human experience, including not only normal psychological phenomena but also the wide variety of the abnormal and what he called the supernormal phenomena. Myers could be regarded as an important early depth (not death but depth) psychologist, and he had significant influence on people like the eminent William James, a Harvard psychologist and a medical doctor in the United States, and also on Carl Jung.

You can see how all of this is connected. John was interested in the connections, too, and what they were saying about what he called soul which, of course, would be behind the human consciousness. After Dr. Myers died, he had promised his group of eminent scholars that if it were humanly possible, he would get back to them. And indeed, mediums all over the world, including in different languages, started to write in to the British Society of Psychical Research, with messages from him; books came out about that, too, and one of them was really interesting

that John had: Immortal Longings about F. W. H. Myers and the Victorian Search for Life after Death.

I think this is very important for me to stress. I'm giving it more emphasis, because all through John's life that was a major question to him. What happens after you die? I watched his view of that evolve to such an extent that when he actually did die, I don't think he was concerned about death at all. There was a deepening constantly, but these were the early days when he actually was reading about that and thinking about that.

John also read and discussed with me the career of Sir Oliver Lodge, whom I mentioned earlier, who was a world-renowned physicist. Oliver Lodge was a very, very respected man, known actually world-wide. During the First World War his beloved son, Oliver, died. It was, of course, a disaster and he didn't know if he could ever recover the shock of losing his son. Not long after Oliver died, he received a communication from a woman named Eileen Garrett. I mention her because she played a very important part in the whole field, and also John was very interested in her. Unfortunately, he never got to meet her because she died a few years before I met him, but she was a friend of mine. Of course, I had a lot of stories to tell him.

This book, called *Raymond*, came out of the various sittings Sir Oliver had with Eileen Garrett; in it she spoke to him as if his son was telling him what's next; the book is divided into three parts. The first is the story of his son's short life, who he was, what a kind of person and how smart and everything. The second part was his going off and getting killed in the First World War. Then the third part was about his communications. John really liked that book, the third part the most, because it talked about what was life like "on the other side;" he talked about existence as one big lesson, one big school, one big educational arena where he was helping people in the same way he could help them on earth. But they were on the other side, particularly those during the First World War, who were being killed suddenly and had no preparation, had no long life to think about these things. Young Oliver was one of what he called 'the greeters.' At one point during the communication, after weeks and weeks of it, he said through Eileen Garrett, the medium, to his dad, "I have to go off for a while because I'm needed someplace else, but I'll be back." There was this kind of constant communication. This was what John had always wanted, and he hadn't found this himself, but he saw people like himself. Here's an eminent physicist writing about this. I think it gave him courage.

I think those two years were very important, leading up to the formation of the Institute: first his joining the Institute of Noetic Science, which certainly meant being more public with his interest; and then, of course, founding the Fetzer Foundation.

Bruce But he had this intuition all along. I can tell you that from channeling sessions between Jim Gordon and John Fetzer, and I can find those references. Those very concepts were even present until the early 80's. I know, for example, in those channeling sessions they were talking about helping people who have crossed over to, first of all, understand that they're dead, and then to move on. It's almost like a precursor to a TV series called Touched by an Angel.

Judy Oh yes.

Bruce This was a decade before the TV series actually came out, but it's amazing that it's now in the public.

Judy Oh tremendously so. In John's lifetime, it's like a flower opening a little at first, and then the sun warms, and then all of a sudden it bursts wide open; and that's where we are today. If you do a study of television and movies, it's amazing the topics that are being covered that weren't covered years ago.

Bruce There's another element to this story which I think is important and which would, I think, bear elaboration on a little bit. You had mentioned that John Fetzer was interested in continuing to serve even after he crossed over, and his whole life was really about service. But could you expand on that theme a little bit? Because, again, we're talking about using multiple avenues to be able to even be better at what his life calling is.

Judy Well, I'm going to take a couple of seconds to think about this, Bruce.

From the first time that I met him and we had a private conversation, I could tell that woven into his past, from his references to the past (remember I met him under the auspices of the third or fourth Board meeting of the Institute of Noetic Sciences) that service was number one in his life. Certainly he felt that he was serving in his career, but that wasn't the kind of service that he really meant; because he felt that that was all part of God's plan, but that he had something to do. He kept saying, "I have something to do, I have something to do." That's good to feel you have something to do; but John's way of investigating what that something to do was, was to follow his inner guidance.

And it was very funny because there was a dichotomy there to me. Someone else could have a different opinion of him, but for me the dichotomy was that he had such a strong sense of inner guidance and yet he liked to consult outside voices. I don't know anyone whose inner voice was stronger than John's, or who followed it more completely. He did things that were just un-thought of, that would take such courage. He could jump from the highest cliff if he was asked to serve in that way. His dedication to service was enormous.

Over the years when we first knew each other, his theme was, "I know I'm supposed to serve in some way." And I never said to him, "Oh, God will show

you how,” because we just didn’t use that language at the time. He might have used it with someone else, but he didn’t use it with me. I think this will be revealed as I go along; but you can address the theme of service probably much better than I can, because you were there at the early days of the Institute and it was all about that. It was about bringing everything he had learned, everything he believed, and everything he knew into an arena where he could not only share it, but have other people gather with him and explore how he could do it better. He kept saying, through the early time of our association, when he was still on the Board of Noetics, that he really didn’t think it was going fast enough, that we weren’t doing enough. We were hampered by money, because the meetings of Noetics Institute were certainly driven by programs and what we wanted to accomplish. I would say 50 percent of it was finding out how we could get more money; John didn’t need to worry about that, and he didn’t like that part of it at all.

Bruce Please continue with the story then. You left off at the end of 1974, which really only scratched the surface.

Judy I think I’m in the beginning of ’75, because it was all that time when I was flying to Detroit, then I’d go to Chicago, then he’d come on a trip to California to the Institute, and I’d go with him, as well as our trip to Palm Beach, Florida. Did I say anything about how he resigned from Noetics? I don’t think I covered that last time.

Bruce You said that he did and why, but I don’t recall that you explained how he did that.

Judy Okay.

Bruce And there was a meeting in Palm Springs.

Judy It comes to the point that I made about his dissatisfaction with the way []. The only organization that existed that was doing anything like this that wasn’t an academic organization was really Noetics, and John just didn’t feel that the people were mature enough. He didn’t feel they were organized enough. He didn’t feel they were funded enough, and he wasn’t going to be the one to do it. People there thought he might put some kind of endowment aside for the Institute, and that would allow them to do their work, but he was very wise that way. He just looked at the situation. He sized up the people who had years to grow before they were wise enough and he said, “Not for me.”

There was an incident that happened (which was too gossipy to repeat), but that sort of tipped him. I don’t think that John really judged people based upon morality because he knew there were always two sides to every story, but something happened that really ticked him off.

We were in Palm Beach, Florida, at the Breakers Hotel at a meeting, and after the meeting there was a big lunch, and there were new people who were interested in Noetics. A few of them had been invited to attend the Board meetings to see how we operated, and John and I were seated with some of those new people, just to tell them about the Institute. I guess we were supposed to be salesmen and talk them into joining us because, of course, they were all people who had funds. And there was a couple sitting at the table, Henry Roth and his wife Zoe who—they were just delightful. It turned out that Zoe was a medium who lived in Philadelphia and she had been teaching classes for years on self-development; she was very modest, but at the same time very forthcoming with what she knew. Her husband, Henry, was a real estate, owner, builder, developer, and he was soft spoken and obviously a very kind, gentle and a mild man, and it was quite amazing.

Bruce Last time you told us the story about why and where, but I don't know that we actually heard how he did that.

Larry I wondered if you could bring up something with Judy. The year she met John was the same year that he gave that flying saucer speech in Kalamazoo. He was just starting to come out to an audience at that time, so maybe that ties in with what she knew.

Bruce We're just wrapping up the story about John's resignation.

Judy Okay. He was sitting at the table, and he really liked this Henry Roth very much; he kept sizing up Zoe and asking her questions. He was fascinated that she was a medium, that she had written a book, and that she was a teacher, too. He just liked them so much that, in the middle of the luncheon, he said to Henry (who he'd only known at this point about an hour) "You are a lovely chap and I like your Mrs." He said, "I'm going to offer you my place on the Board." That was how John announced he was leaving. Henry did indeed take John's place, he found his replacement. That was what was so wonderful, and Henry was a very devoted Board member of Noetics and Zoe, too, until they died. John chose very well. He really hit it out of the ballpark that time.

Bruce Larry had a follow-up question on the story as we transitioned. You know about this time in 1973, John gave a speech about UFOs.

Judy John did?

Bruce Yes.

Judy I never knew that. Where was that?

Larry In Kalamazoo.

Bruce It was in Kalamazoo.

Larry It was actually in 1974, just about the same time that you met him, Judy; he gave it to a very distinguished group of professionals, and it was in a way his first coming out on this subject in Kalamazoo.

Judy I'd be interested in the date, because it might have been right after he met Allen Hynek; his meeting with Allen Hynek was very dynamic. Allen Hynek was Mr. UFO of the United States. He wasn't a member of the UFON group, or a guy in the desert who happened to have a vision. He was a researcher, a scientist, and an astronomer at the University. I think it was Michigan then, I'm not sure. Spending three days with Allen Hynek, you've got a tremendous amount of information and validation of the phenomena. It would be kind of interesting if that date were possible to find. I would guess it was 1974. It was after he met Allen.

Bruce We can follow that up.

Judy I never knew that. That's fascinating.

Larry It really confirms what you were saying before, that this series of meetings actually confirmed John's inner knowing, but also was consistent with his own research and gave him confidence to proceed.

Judy Yes. That sums it up.

Bruce So take us through 1975 then.

Judy We're in 1975, in the middle. I'm not going to give you exact dates, but I can.
Judy I can always fill them in. It's all right. I can fill them in.

The whole period was one of John coming to various places where I would meet him, because I only knew what was going on when I saw him. He didn't much talk about his life. He wouldn't say to me that he had gone to meet someone in Germany, or he had met a researcher that I didn't know about. He just didn't tell me those things. It was that what we were up to together was in a compartment by itself. It was only when the Institute started to take shape that he told me his dreams about it. He did one thing in those days. He asked me to be on the Board of the Fetzer Foundation, Bruce, the first one?

Bruce Yes.

Judy And I wanted to know who else was on the Board, because it didn't seem to be that he had a Board of Directors. He had a lawyer. I had started an organization the same way, so as far as I was concerned, he wanted me to be a rubber stamp. I wasn't about to go to any Board meetings because there weren't any, but I would

certainly hear what he was up to. He was giving little grants here and little grants there of his own interest. I certainly would sign anything that he wanted me to sign, because I trusted him so implicitly; and I guess he must have trusted me the same way, or he wouldn't have asked me to do it. It was just something you did for a friend but, you know, there was activity.

There was personal activity on his part. He wasn't just sitting every once in a while, listening to me talk about these things. He was going out and exploring on his own, too, and he was making decisions about what kind of work he wanted to see done. He was encouraging people as he met them to do a little program, a pilot program, to see if that would work. So that, too, was a basis of the Foundation, of his spreading out in this interest, and also putting things into action which, of course, was part of his real service. One of the things that we discussed a lot—

I just wanted to add this here. I had professor William James as one of my icons, and so we shared icons. He had to know a lot about William James, because I was so interested in him. I never met him. He died way before I was born, I believe, but at the same time I had read so many of his writings. I realized this was a very learned man who was saying profound psychological things that touched me, and I told John one of the phrases that William James had written some place, one that he used himself, which I had adopted, and it was, "Act as if and you will become."

There were ways that I didn't think that I could change, when it came to talking about or thinking about self-improvement; like at New Year's Eve, we decide, "I'm not going to do this anymore," or, "I will do this this year." Sometimes when I was assessing myself, I wondered, "How could I break this pattern? How could I break that habit?" It seemed almost impossible. It was ingrained in me. How can I change this thinking? "Act as if and you will become."

That touched me so much, and I started to practice it. For example, even if I didn't feel as if I liked a person, I would act as if I did, and I would think, "Is that hypocritical?" No, because my goal is to really like this person, to go past what I think I see, or other people see in this person, and to really get to know him or her and to suspend judgment. To me it was all about judging people and 'acting as if and you will become', I found, was like magic. John and I would talk about that a lot. What did that really mean? We both felt it had very deep levels, and it was very connected to a higher part of us that already knew what it is we wanted to be at our highest level, what we already were, how to bring our lower awareness, our ego consciousness into alignment with what I'll call now God's plan for us. But at the time I didn't say that with him.

Bruce Later on John would use the phrase often, "Let go and let God."

Judy Yes, but that was later on. And I'm saying all of this was early in the evolution of the way we used to speak. Because probably later in his life, in the conversations we had at that point, we were both studying the Course and we both just went into a new language. We learned a new language through that particular teaching, and we found that it was very comfortable, because we both knew exactly what the words meant. We learned them together and so that was our language together, but this was a precursor of that; I thought that was kind of important because looking back on it now, I realize that we were laying the groundwork together for thinking these thoughts.

Bruce John had read all of the available self-help books that he could get his hands on.

Judy Yes.

Bruce Did you discuss those and what were some of the titles?

Judy Oh yes. I'd have to go back into my notes, Bruce, but my memory is failing me now. The big one that everybody knew that was written early on—it's still one of the best sellers.

Bruce Think and Go Rich?

Judy It wasn't that one. It was about bettering yourself.

Bruce Well as Dale Carnegie was—

Judy Dale Carnegie, thank you.

Bruce Yes, he was a big believer in Dale Carnegie.

Judy I read Dale Carnegie because John told me to, because he was telling me to read things, too, anything for self-improvement. John always wanted to be better, to better himself, to do something greater. I don't mean doing it greater but being more. And I think this is another reason why—and I'm coming to the Course very quickly—why it touched him so much, because it was putting in a more spiritual format everything he was trying to do, but giving it a higher spiritual reason.

Dale Carnegie: How to Win Friends and Influence People, how to make more money. All of those kinds of self-help books they didn't really talk about the spiritual. Certainly there were Christian writings that did, but the popular books did not and that part was missing, a framework that would touch upon what he believed. I'm using words very difficult here, because it was almost beyond what I could speak. We knew that there was something strong beyond what he was taught in the churches, beyond what I was taught in the synagogue. We knew that there was something more, and both of us wanted to experience it.

I had had about seven or eight mystical experiences in my life that were very profound, that I had told them him about; he was always wishing he could have one too. That was something that happened spontaneously to me and I have no idea why they happened at those times; they happened from the time I was three years old, so he was interested in that. Well, what was it?, he would say. Tell me what happened? What did you see? And I kept telling him I couldn't explain. I couldn't put it in words. It wasn't until later when I read William James and I read about the ineffable, that which cannot be explained. It can be experienced but it can't be talked about, that which is beyond. Bill Thetford, who was part of the team who took down the Course, said, "You can't eff the ineffable," which I always thought was a charming way of putting it. At the time, we didn't really have an appropriate language to go into that domain. We had the conventional language, and it wasn't really doing the job.

All of that time, throughout the whole year, just one meeting led to another. As I said, he went to visit the American Society for Psychical Research, and I kept sending him relevant articles from their journal that he was interested in. He liked the ASPR a lot, I think because it was founded by Dr. J. B. Ryan of Duke University. I think it was in '57 and it was finally recognized by the scientific community in 1969. What I mean by recognized by the scientific community is, it became an affiliated member of the American Association for the Advancement of Science, known as the AAAS. That was very important to John.

Once I had set up a meeting with him but it never happened, with my neighbor Dr. Margaret Mead, who was a very well-known anthropologist. She was so interested because she had studied cultures all over the world, and she thought psychic phenomena was happening every place but in the United States. Of course, she knew that it was hidden here, but that there had been times when it was more recognized, and we were living through a "scientific" time when it wasn't. She helped this little fledgling organization get off the ground, made an impassioned speech at the meeting of the AAAS, with all the scientific organizations represented there, and it was passed to admit them. John knew how long that had taken and how difficult it was, and he admired J. B. Rein of Duke and his organization for starting all of this, and for sticking to it with just about no funding. They were all in the academic field; they were all at universities and they were all researchers, so he was very glad that they finally got this seal of approval.

In those days, the Parapsychology Association, founded by J. B. Rein, defined itself more as an international professional organization of scientists and scholars; they didn't say "joined by an interest in God or in the mystical." They said they were an organization of scientists and scholars, and they were engaged in the study of the psychic — which they called psi, short for psychic—and they investigated, under control conditions, things like telepathy, clairvoyance, psychic healing, precognition and psychokinesis. The term parapsychology was coined,

and that was the beginning of the formal recognition, and therefore study of psi in this country. John was already very aware of these things when I met him, and some of these people he was very anxious to meet.

Judy Should I mention something more about the Ouija board?

Bruce Absolutely. All during this process, talk about the different tools, the ways that John would access some of these psychic phenomena, the types of things that he did.

Judy Well, the thread that ran through his life as a tool—there were really two. One came earlier than the other. The Ouija board was earlier; there was a big craze for the Ouija board from the spiritualist days of our country after the first World War when John was not a teenager anymore but a young man, and was very aware of this. There were Ouija board parties that people would have maybe instead of a bridge party. This was not a hidden project for people. This was sometimes a hobby, and certainly it was a pastime and a source of entertainment and amusement. To some people it was a source of deep interest at a serious level. With John it was deep interest at a serious level, but he didn't tell people he was doing it. He never told me, for instance, that he and his wife had a Ouija board party one night. I would imagine, knowing Rhea a bit, it just wouldn't fit into her lifestyle or her beliefs. She was a very devoted Christian, right Bruce?

Bruce Yes.

Judy She was a woman of just gentle, loving energy. Once John told me that he couldn't talk to her about these subjects, because he felt that it was outside her realm. I don't think he meant that as a put down. I think he meant he saw her mind and the construct of her mind as being very traditional, very devoted, and also very, very dedicated to service; he admired her and he cherished her, but I don't think that she partnered him, no. I know from what he told me that she didn't partner him in this part of his life at all, so I don't think he would have shared those things with her.

He was also very interested in exploring his roots. Genealogy was important to him. He told me one particular story about his use of the Ouija board that intrigued me. When he was doing research on his genealogy, he needed to go back as far as he could. Eventually what came out of this research was his book, One Man's Family, a History and Genealogy of the Fetzer Family, so it became an actual product, an actual book which some of you might have read. Well, he got stuck. He was traveling in Germany because that's where his ancestors came from, and he was trying to track down and see how far back he could go into the past. I can't tell you the names of the towns. It might be in the book, but he had reached an impasse. He had gotten to a small town where Fetzer family members were buried, and he couldn't find anything before that. He had a translator with

him, and he went to the church and someone remembered that, “Oh yeah, there was a big fire. This church is a new one. It was rebuilt in, I don’t remember, maybe the 1700s or early 1800s. It burned down and all the records were destroyed.” John felt, Well, that’s it. That’s as far back as he could go. He went back and had his dinner and went to bed. He said he woke up in the middle of the night, and felt that he had to do the Ouija board, which was interesting because from everything he told me he didn’t usually—do it alone. I can’t say never because I don’t know that, but he didn’t usually do that alone. He usually had a partner, and it was usually his secretary.

He got the Ouija board out and he put his hand on the planchette, and he said it started to move so fast. What came out of it in the spelling was that there was a town about 40 kilometers away that had the old records that had been saved. And he went to that town, to the church in that town. He was told they were in the basement of the church; and the person who was in charge of the church, maybe it was a janitor said, “No, no there was nothing like that.” He didn’t know where any records were. And John insisted that they were in the basement. Finally someone came along with a key and opened a door, where there were a lot of dusty old books and, sure enough, they found it.

I thought that was kind of a remarkable story to tell me because it was so personal, so private. We went back to that a few times about how amazing that was. I once said to him, “Did you ever ask the question of yourself?” When I said ‘yourself’, he knew I meant the part of himself that was higher, “Why you are so determined to write this history and to find these people? What was the purpose of all of that?” And he said, “No, as a matter of fact I never did.” And I said, “Well, that would be interesting to find out.”

Maybe a month or two later he told me a story, that he had thought about what I said, and he decided that he would use the Ouija board again, this time with his secretary. The question that he asked the board was, “Was there a purpose for this genealogical research?” The answer that he got—he was kind of in awe of this answer. He said, “You know”—he used to call me sweetheart—“You know sweetheart, this is what it said.” He was reading it. I never saw the paper he was reading it from but he was reading it. I will paraphrase it as best as I can remember. The reason he was so intent on doing this genealogy was put in his mind, was that he would go into the darkness of those people’s lives, wherever they were held in darkness, where their thoughts were keeping them enslaved in darkness, and he would bring them to the Light and lead them out. So it was like a service. He was performing a service to release those entities who were still trapped in darkness; and it stunned me, too, that answer.

Now can you tell whether it’s true or not? Of course not, but the fact is that it moved us so much, and we thought that there must be some validity to this that we just plain didn’t understand, but that was quite remarkable. It was stories like

these that I don't know should really be included in the archives, but I don't see why not.

Tom This is Tom. This is a powerful part. This whole interview is worth it for that story, because that's a very powerful story.

Judy Well it certainly was a powerful story for me, and goodness knows it was much more powerful for John. And, of course, I've never forgotten it, because it touched me in ways that I still don't completely know. If such a thing is true and possible, then every thought we have of our dear ones who have died reaches those minds, and so the minds are truly joined. There are no private thoughts, and we're all connected to each other at all times. It has powerful implications which led up to what I'm going to tell you about the Course.

Basically John had done his homework, and a lot of it without me. He had done a lot of Edgar Cayce reading. He knew about The Sleeping Prophet when I met him, The Sleeping Prophet being a book that was written about Edgar Cayce with that title. Cayce, he was much more talked about when I was younger. He died I believe in '45, if I remember correctly. Edgar Cayce was just an ordinary person, minding his own business, and he got very ill—I think it was a form of paralysis—and he was lying in bed and he was praying, and he got an inner message that he could heal himself. It turned out that's what happened, and after that he had this gift. He was able to look inside people, whether they were with him or they could be 3,000 miles away—and diagnose them. Although his verbiage was not always medical, although sometimes it was, he could give a very good picture of what was going on in the physical body. But he also talked about the spiritual. And he had such stature in what he did, that he was invited by various universities, and Harvard was one of them, to be studied there.

There was no answer for what he was and his ability. It was measured against doctors and machinery that could diagnose, and Edgar Cayce, although he might not have used the same language, was right so many times that you couldn't discount this man. Also the fact that he was a healer, and helped heal people's hearts and minds, was what was so interesting to John. I don't know if he read all the books on Edgar Cayce. I did. I don't know if he devoured them the way I did, but it was so interesting to me that I joined the Edgar Cayce organization, called the Association for Research and Enlightenment, probably in the mid 60's, which was way before I met John.

John became very, very interested around the same time I was. And at one point he actually went to the ARE clinic for Dr. Gladys and Bill McGarey, who were practicing using the Edgar Cayce remedies for healing, from their black book which the Edgar Cayce Association published. John felt that he had a remarkable experience there and that he was healed. So this was a very, very deep part of him, where he trusted this voice that came through Edgar Cayce, and he trusted the experience that he had in reading enough to put himself in the hands of two of

the practitioners. What I'm trying to reiterate is, all this was going on when I knew him, in the days before The Course. It was going on in my life, too, there was a tremendous amount of information that we jammed in there.

Bruce So the main thing is that John would check things out for himself. He wouldn't pursue this as an intellectual exercise, although he did that, but he actually went for the experience as well as the information.

Judy Exactly, very well put. Yes, John would say, 'Take me to your President.'

Bruce Right.

Judy He didn't really want to bother with anyone at a lesser level.

Tom Judy, would you say that if there's a theme it has to do with John being convinced but, also, then looking for proof and looking for personal experience of the existence of the other side?

Judy Yes.

Tom That could be contacted, not after death but right now in this life.

Judy Yes.

Bruce So at this point what do you think his belief was about the other side?

Judy I think that his belief at this point was *unformed* but *informed*; if that sounds as if I'm contradicting myself, I'll explain. He hadn't come the last steps. There was still more for him to experience and learn. But he was informed about everything he possibly could find about the existence of 'something more'. We used to call it 'something more'. That was a good catch word—a phrase for what we were discussing—because to call it God or to call it the human spirit, or spirit, or soul was too limiting, although it was perfectly good to talk to other people that way. But we were both reaching for something more; and I think he was probably more centered than I was. Of course, granted he was 30 years older and had more experience, but I was sort of mired in the parapsychological. I thought my answers were there.

I don't know if I mentioned this before, but a very important part of my life and how I was led to all of this was my second child. When she was about two and a half, I realized that there was something unusual to this very ordinary little girl, that she could answer questions I had not asked. I hadn't verbalized, and she'd answer the questions as if—like what should I give the kids for lunch today? A very easy question. She was a very little girl and I could hear from her playpen, "Not tuna fish, mommy. I hates it." And I'd go into her and I'd say, "Well, why did you say that?" She'd say, "I heard you ask," and then I realized she had a

form of hearing that I didn't. But she was a little girl so it wasn't disturbing to me at all. It was just interesting.

And the older she got—she got to be three, four—other things started to reveal themselves, dreams that would happen to come true exactly in the detail in which she suggested. One day she was looking at me and she was saying, "I'm sorry mommy, I'm sorry mommy's crying." And I said, "No, honey I'm not crying at all." She said, "Mommy's crying," and I said, "Why would I be crying?" She said, "Aunt Alice died." Well, I had my mother's closest friend who I called Aunt Alice, and I loved her. And she was off with her husband skiing in Switzerland; and she said, "She died, mommy." And I said, "No honey, she's fine." The next day I got a telegram. She saw it before it happened. And a lot of things happened. I mean, this isn't about my daughter.

However, it was so many things that that drove me back to research. I had to go back to school. I had to learn what was going on. I was lucky to live in New York City. If you want to find anything of that sort in the United States, you would find it in New York. The American Society for Psychical Research was there, there was a branch of the Association for Research and Enlightenment. There were all kinds of organizations. Some of them very small, some of them two or three people. But there were libraries and then there was The New School for Social Research, and I could take courses there and actually get credit for it. That drove me because I realized that my daughter was not watching television, we didn't even have it. There was no outside help that came in to take care of her. I was her mother and I took care of her, and her brother was only three years older. He would think these ideas were crazy anyway, and he proved it by becoming a super scientist brain researcher; that was his field. But my daughter...

Bruce She was in touch with something more.

Judy Well exactly. I came into her room one night because I thought her brother and she were together. They had separate bedrooms and I had put them to sleep, and I heard talking from her room. And I opened the door and she was sitting—still in a crib so she wasn't quite three years old—and she was talking, and then she stopped, and then she would talk. And I said, "Honey who are you talking to?" "Oh hi, mommy." I said, "Who are you talking to?" "My friend." I said, "Oh, is your friend a teeny tiny little elf?" And I made the fingers this big—three inches high. She said, "No mommy." I said, "Oh is your friend as big as you are?" realizing she had an imaginary friend. She said, "No, much bigger." I said, "As big as I am?" "No mommy, much bigger, bigger than this room, bigger than this house, bigger than the whole sky, my friend is everywhere." And I said, "And what happens when you talk to your friend?" She says, "Oh, my friend answers." I just got out of the room, because she was definitely in touch; but at that point I didn't feel I had the vocabulary to discuss it with her.

So I just let her be, which she told me years later was the best thing I could have done. I just let her be and I went outside for my answers. John knew all about this. He had met my daughter. He knew she had done research with various psychic organizations, for instance, in telepathy and clairvoyance, and a couple of books were written using her for the research, but we never let her name be used. This is what drove me into this field, and to become what I eventually focused my life on.

At this particular time I was highly involved in the Institute of Noetic Science. I had started my own before there was an Edgar Mitchell and his flight to the moon; I had started a small organization.

My grandmother had died in 1971. She was the closest person to me and I adored her. I actually lived in a house with her and I shared a bedroom with her until I was a teenager. After my children were born and I moved to Paris with my children's dad, we were having a very difficult time in the marriage. I came back to the states, and we were divorced, and I went back to live with my family until I could reestablish myself. I had my children with me, so I was back living in the room with my grandmother, so you can see that there was a tremendous connection. My grandmother was the most psychic lady I've ever met, but we didn't call it that. She would say, "Oh, so and so is going to call me in 15 minutes," and she'd go to the phone when it rang, "Hello Charlotte," without listening to the person's voice, and she'd laugh and laugh. The family would call her the witch.

So when my daughter was born which was two generations removed, this was her great grandmother, they formed an immediate alliance. She really knew what my daughter was all about, and because I loved my grandmother so much, I wasn't the least bit fearful of this.

My grandmother died in 1971, having made a promise to be part of an experiment with Dr. Ian Stevenson at University of Virginia, and John was very interested in him. He had written a few books on reincarnation. He had traveled all over the world looking for evidence of reincarnation. And he was doing an experiment: Does human consciousness survive bodily death? Five mediums were involved, and a person who was willing to be part of this experiment would purchase a combination padlock, you know, the kind that you turn right, then left and so on, until the combination opens the lock. My grandmother said she'd be part of this. And I asked her if she believed that human consciousness survived bodily death, and she thought about it. She said, "I never really thought about it before." And I said, "Well, think about it." She said, "Well, it couldn't hurt." Her attitude was very pragmatic and yes, she'll be part of this experiment.

It turned out she was the first one to die, because she was 91. It set me off, through Dr. Ian Stevenson's advice, on a year's study of mediums all over the world, to get so much information on my grandmother, that I never doubted for a

single second anymore. John was fascinated by this. He would want to know all the stories. Which medium did you see and what was this one like? I would show him a lot of the notes that I took. I had it all taped and transcribed. He laughed once, and said, “You had to do in one year what I’ve been doing for a lifetime,” which I thought was very interesting.

Bruce Could I follow that up because this is pretty important? You know by, say, ’73, ’74, for John to make a statement like that, he was very open minded and totally embraced. It almost goes to what Tom was saying—that he was seeking confirmation of that which he already knew.

Judy Exactly.

Bruce John had to have been raised very fundamentalist-conservative. Because I knew Hattie and I had seen letters from Della. At what point do you think that John started breaking away and became open-minded enough to embrace what a strict fundamentalist might be very concerned about?

Judy I have a theory about that, but it doesn’t mean it’s true. It’s only reconstruction from things he said to me. From the emotional tone that was invested in the telling and giving me the story, I understood it. I could understand it much better through the emotions than I could just hearing it if he’d written a letter or something. Hearing him tell it under very private circumstances, it can always be edited, right?

John had told me that he and his wife had a very, very flaccid, caring, supportive relationship, but it wasn’t intimate. and I didn’t question what that meant because I knew the way he used the word. And I said to him, “Is that very hard?” And he said, “It was hard when I married her.” And I asked him what did he mean. And this was about as close and as personal as he ever got; he said, “Well I had a sweetie and she died.” Remember he was much older than I and he said sweetie was a word of endearment. It wasn’t minimizing a relationship like saying, “Oh, you’ve got a cutie,” or, “You’ve got a sweetie.” Or, as he used to tell me, he didn’t want anyone to think I was his chippy. But when he said, “I had a sweetie,” his eyes got full of tears. I think he was deeply, deeply in love—first love, which can be pretty strong love, first love, with a tremendous passion. And she would have been his wife except she died; he went looking for her and that’s when I think everything started to change. He would not accept the closed view that there was nothing else, because he could not allow her to be dead.

If you think back how passionate you could be at 20, 21, or 22—very different than when you’re older, of course, you can see what kind of a wrench this was for him. I think he left his roots the instant he decided he was going to find her.

Bruce This sweetie was before he met Rhea?

Judy Oh yes. He was still the young boy. Well, young boy to me, maybe not to him, and people matured early in those days. He only mentioned her once again when I was telling him the story about my grandmother and all the information I got from her. After a year of research some medium said, “Your grandmother tells you, “If you don’t know by now that she still lives, then you’re never going to know.” That was ‘enough already’, and I was ordered to start a not-for-profit organization immediately. And I said, “What for?” And I was told through the medium, “It doesn’t really matter. We will all be there when the time comes and you will know what it’s for. Meanwhile use it for whatever you want.”

I did start, in 1971, my own not-for-profit called the Foundation for Para-Sensory Investigation, or PSI because that was a very common word to describe the psychic. I was just collecting and raising money for parapsychological research. That’s what allowed the Uri Geller work to be done at Stanford Research Institute. I raised all the money for that through my little organization. This was pre-IONS, and John knew about this. And when I told him the history about my grandmother and all of that, he was very interested; and I may have given him some transcripts to read. He said to me, “I wish I had had something like this,” and that was very wistful. I knew what he meant. I didn’t question him. I didn’t want to go there because of the degree of sadness with which he had first told me. This impressed itself very deeply on me. I’m a woman, I was feeling just very, very connected to him and very compassionate.

Bruce And again he was vulnerable with you. I know one of the most important stories we need to record is the introduction to the Course in Miracles as well as the studying of it and the aftermath, all the impact that that made. And that’s a really vital story that’s going to take quite a while to develop, and I think we’re right about at that time where the Course next comes in. Aren’t we?

Judy Yes, we are very much there. What I could do is I could bring you right up to the Course.

Tom Yes, the Course can be the next one. Judy, can I ask you one follow-up question first?

Judy Please do.

Tom Did John ever tell you the story of him in his elevator experience when he was nine or ten?

Judy Oh, more than one time. I think that was probably one of the first conversations we ever had, and it came up as a theme, over and over again.

Tom So that would have been an experience of ‘something more’ that he had had. I’d love to hear the version that he told you, because there are about three versions floating around.

Judy Okay, this is the version that I remember. But remember, it's coming through my reconstruction.

Tom Bruce, is this okay to spend time getting this from, Judy?

Bruce That's fine. That relates to this time period.

Tom Okay.

Judy And also he told it to me - certainly it had to be more than four or five times. This is what I remember.

His mother had to work. There was this two story department store where they lived, and she was a milliner. At first she was selling her wares on the main floor, so that women would be shopping for other things, they would pass by, and they would see her designs, and they could order or purchase. And then as the store expanded, they moved her upstairs to the second floor. This was not so good, because then she wouldn't be so visible; of course, I don't think they had much advertising in that day. She certainly wasn't advertising herself.

John loved that elevator— of course he would, right? When he was old enough he liked to ride up and down. He'd go with his mother, he'd go up and visit her, but when he was old enough he was allowed sometimes to run the elevator himself.

And this particular day, he said he was circulating on the first floor, telling them about his mother upstairs being the milliner. He didn't quite have anyone to bring up with him, so he got on the elevator to go up to the second floor to tell her. As he was in the elevator, suddenly he felt overwhelmed by this great and loving power; he realized that it was Jesus, but it was towering way above him. Jesus indicated that John should put his arms around his legs, and he did so, and Jesus took him right up through the elevator into what John called the cosmos. He had the feeling that Jesus had said to him, "I will always be with you. I will always be with you." Then bump, John was at the second floor. So this all happened in seconds but it was timeless, that's what he said to me. It was timeless when it was happening. He was still in a child's mind, and he couldn't explain everything that happened, even when he was an adult; but he knew that something remarkable had happened to him at that moment. And he knew that he didn't have to worry about anything, because Jesus would always be there. He believed totally and completely in this experience.

Now I don't know if he told his mother about it, or his family. I would think in those days that would be an okay thing to tell, because that would fit in with what people were experiencing. You have an experience of the Lord, that's a wonderful thing. But he did say that that was his first step. And I think that, looking back on it now, when I said that his life changed when his beloved died,

his life also changed when he was that age. I don't remember exactly what it was, 10 or 11 Bruce?

Bruce For the elevator?

Judy Yes.

Bruce That's about what I recall. I don't want to put words in your mouth.

Judy I'm just saying that John felt a very definite presence, but it wasn't the traditional presence. People don't go around saying, Jesus took me into the cosmos or into the sky or on a spaceship.

Bruce Right, exactly.

Judy But I think he was close enough to his mother that he could have told her. I don't know that to be true; he never told me. But this came up more than a few times, and especially when the Course came into his life, and he told Helen and Bill and Ken the story.

Bruce Were you with John when he told the story to other people?

Judy No, only Helen and Bill and Ken. I never heard him tell anyone else the story. But after The Course came in our lives and we were discussing The Course at other times, he would say, "You know I've always known." But I don't want to skip ahead there. We'll put that on hold because the other times when he mentioned it to me and we talked about the experience, it wasn't in depth. It was just, "Remember I told you that," or that, "I always felt that." I think at that time, leading right up to the Course—and this is my part of it because my part of it has to match John's here and it did, it matched John's perfectly.

Since I'm giving you a little bit of our story together, at that particular time in early '74, we've talked about we're getting into March of '74. IONS was growing as an organization. John was still with it at the time, and the main bit of research we did in the beginning was we melded or merged the Uri Geller research that I was doing with my own organization into Noetics, because it just felt right that it should be in that framework rather than my little organization in New York.

We spent a lot of time at Stanford Research Institute, I did, with the researchers who became very, very good friends. John met them too. That was Russell Targ and Hal Puthoff. To be working at Stanford Research Institute in those days, and to be investigating a well-known Israeli psychic—not well-known in the United States but well-known there—it was quite innovative and they were getting a lot of attention.

Uri was living in New York State with Dr. Andrija Puharich, who was the medical doctor who brought him over from Israel. Dr. Andrija Puharich was also a parapsychologist, had studied healers all over the world and had written a few books about his work. He had a big home in Ossining, New York, and Uri was living with him; they would come into the city to see me. Part of the fundraising I did was having Uri appear and do his various mind-bending tricks, and his metal bending tricks. If you don't know I'll save that for another time because I'm going to gloss over this. It was a very busy, very, very involved life. Lots and lots of people, lots and lots of meetings, and the Uri work was really at the center of it.

Tom Judy, can I jump in with a follow up on that?

Judy Yeah.

Tom How involved was John with Uri Geller?

Judy Not much at all. He met him and he went to SRI because he wanted to see a scientific organization, so he would go there. He'd come to California more than three or four times during that period and later when I knew him. His trips were not basically to California, only for Noetics.

Bruce Judy, you had mentioned also that you arranged about a dozen private meetings in that '74, '75 time frame.

Judy Yes.

Bruce All off site, mostly in Chicago.

Judy Not only in Chicago.

Bruce What kind of impact do you think that made on John? Did you discuss afterwards that impact on philosophy? Or how did he integrate this and translate it?

Judy We've always discussed afterwards whoever I brought. We discussed it before so that I could prepare him in advance. He didn't have to do too much reading. I did bring files usually that he could look over when he went to sleep at night, the night before the person came. I would meet him usually in the late day after his work, and we would have dinner together. I would give him the files and we'd discuss them; and then the next morning the person would be there. The person would arrive either late at night or maybe sometimes even join us for dinner. Then if the person stayed two days, when the person left we would discuss what had happened and what it meant.

We were both exploring this at a very deep level, the two of us. What was the meaning of meeting this person? What was this person's work? What could come from it? I think John was always thinking, "What part do I have in it?" I

think that was a really important question that he would ask. I never asked what part I had in it, because I already was involved with these people in some way, and I didn't think that I necessarily had any part in it. I had a part in bringing them to John. That was my part, and I knew them already, so it wasn't a question of me serving in any way. I was serving John. John was meeting these people because he had a burning desire to do so. I mentioned the last time some of the people that were there, but I also mentioned a lot of the other people he met. Some of them he met in New York. I know you want to get to the part about The Course, so I'm just going to give this little last part. And then ask any questions you want, okay?

Bruce Sure.

Judy What I was trying to say was that I had a very, very busy life. I was running conferences at the same time. John was very interested in Kirlian photography. I was interested in Kirlian photography. I introduced him to the researchers like Bill Tiller, Jerry Jampolsky, Stanley Krippner and quite a few others. I ran a conference of the New York Academy of Science and Medicine, in New York City, on 96th street and Park Avenue, which was attended by a lot of scientists, and doctors also, in the field. Kirlian photography, was invented in Russia, and Russia was a very hot topic at the time. Are they getting ahead of us with Sputnik and everything that was going on? Are they getting ahead of us in this field? Kirlian photography was really high voltage photography that would leave a surround of the object if you put the high voltage into the plate that you used when you took the picture; and it looked like an aura. In fact, some people were thinking, "Oh, we're finally taking a picture of the human aura. Maybe we could diagnosis with it." It turned out to be nothing of the kind, but at the same time it brought a lot of people together that John wanted to meet.

So that was going on too, and all of these things were concurrent. John had his very busy life, I had mine. It was all dedicated to this kind of work. Because of Uri Geller's many appearances on television around the world, a lot of children started to behave the same way. Uri Geller would get on television and say, "Okay, all you kids watching, get some of your mother's silverware put it in front of you. And I'm going to show you a trick." He never called it magic. He'd say, "Bend, bend, break, break," and he'd concentrate on, "Look at the silverware in front of you," and very often it would just curl up. Of course, people called him a phony, and people called him a magician, and all sorts of things. But here were little kids in their parents' homes, sitting in front of the television at four, five o'clock in the afternoon when Uri was on a talk show, and it was happening in their homes. Then they were rushing into the science labs wherever they could find them. There were about 18 researchers who were investigating what we call the mini-Gellers. They were investigating this effect that Uri had on people; it looked like it was either 'transference', or, it was latent in all of us and we could all interact with matter at this level.

There was only one thing that these children had in common. They all believed they could do it. And there was one thing that all of us had in common, which was we didn't believe we could. Uri was showing something about a belief system; John was fascinated about that. He would say, "The power of mind, the power of mind, look what the power of mind is doing." I told him many stories, since I hung out many hours with Uri Geller, about what had happened with the power of mind and Uri and Uri's story.

Uri believed that he got these powers from a UFO that was in the desert, that he was taken up and the powers were given to him. This was also a long story. There's a book called Uri that one could read to know all about this. John had this, of course, signed by Uri, and we had a lot of talks about this and 'The Geller effect'.

He did not go to that conference that we had in Tarrytown, and this was a pivotal one for me, in March of 1975. John did not go to that conference, even though he could have, because he was still a member of the Institute of Noetic Sciences. Noetics sponsored it. Brendan O'Regan was there as well as Andrija Puharich, who brought Uri to this country; Edgar Mitchell, who was the astronaut who founded IONS, attended along with 18 researchers—and, of course, I was there. John was fascinated because all of these people from all over the world—we're talking about the research they had done not with Uri (about whom there was suspicion that he might be a magician), but with these children who were not. And what did this mean.

There was also a gentlemen there at the meeting named Charles Panati, who liked to be called Chaz who was the science writer for Newsweek Magazine. He was fascinated by this, and he had become a friend of mine. I brought him along, with his promise that he wouldn't publish anything about it, because all these people wanted secrecy and anonymity; they did not want their peer group to know that they were even studying these children until they had something to say together. And this conference was an effort to bring them all together so—to find out what they thought, did they have any theories and comments, etc. Chaz Panati eventually wrote the book, The Geller Effect, when he was allowed to, which was a compilation of all these papers and what he saw.

That's why John was interested in all of this. I kept him current even though he wasn't there. But this conference was pivotal in my life because it's something very simple that happened. As I said, I had introduced John to all of these people. I knew all of this teaching I had been doing. I had connected myself to the field, the scientific field of parapsychology. I was deeply invested in it in my mind, in my heart, in my soul, everything, as well as my social life. Even my daughter was involved in it, because she was doing research with various scientists, which she liked to do.

During this conference, when all the speeches were finished and all the research was presented, there was a sum-up. We were in a large conference room and everyone was sitting around a humongous conference table. I remember it being a very cloudy overcast winter day in March in New York. Probably it had rained. It was the kind of day where you feel kind of down, and yet this had been a very good conference. Here were all these people sitting around the table, and they were talking with scientists about what this all meant. The conversation went something like this: They all agreed that the brain is a physical organism, comes out of matter, and directs everything that goes on in the body, and they felt they knew enough science to say that that was true. But the brain also was the organ of thought. Where does thought come from? And then they all agreed it comes from mind. That was an easy one for them. Okay, it comes from mind. Where does mind come from? And there was a lot of discussion about that, and finally basically there was an agreement: That which we call mind actually individuates in each body, and it could be even that which we call mind, which is separate from the body, could even have this psychokinetic exertion on the brain and thus direct it. In other words, the brain was the computer and the mind was that which controls the computer, that which types in the directions. That was such an interesting thought to me at the time, because we weren't really involved in computers at the time, but I thought that was kind of fascinating. The mind controls the brain, but it was the best they could do for just this informal conversation. Okay, so where does individuated mind come from? They got into perhaps the Jungian theory of the great field of collective unconscious or the oceanic field of consciousness. All of these were theories from other people, thrown in the pot to see whether something like that might hold in their minds as a possible theory. And they said, "Well yeah, vaguely we could say that mind comes from a vast field of consciousness." And then someone said, "Okay, where's consciousness come from," and the room was absolutely quiet. Nobody said a word. It must have been at least three minutes. Finally Dr. John Taylor from Oxford, a mathematician, answered very quietly—he had a very Shakespearian voice and he answered very, very quietly— "Some call it God."

And I fell apart. I don't mean right at the meeting. It just shattered me. I thought, "Here I am full circle." I was brought up to be religious. I had been raised Jewish, but it was an awful lot of Jewish training and Hebrew and synagogue and prayers, and it wasn't that I had gotten tired of it. I found it very limiting. When I was older I walked away from it, but not without respect. I could not continue with this narrow interpretation of religion. I studied other religions in college, undergraduate and graduate school. I had to find out more about it. John and I would talk a lot about those religion classes. Here I was being told, after I had devoted a decade of my life to parapsychology and the science of consciousness—the scientists were sitting here and saying, "Some call it God." I went home and I cried. I just cried, and the next day I had to get up and take care of my family and do everything I needed to do, and I had no idea what was the matter with me.

I felt as if I had fallen down a big hole; I called John up at the time and I told him, “I have lost all my initiative. I just feel depleted and I don’t know why I’m so depressed. I have everything in the world anyone could possibly want. You know my family is healthy, I have a marriage I love, my parents are alive, my friends are, I just have so loved what I have been doing, and I feel as if everything has just fallen apart.” John said, “Maybe you’ve reached a breakthrough.” I said, “What do you mean a breakthrough?” He said, “Well, maybe you just need to take some time.” And I thought, Well, okay, I can do that, take some time.

The time I took was going around to find all sorts of different ways into a different arena. I tried yoga, I tried meditation, I got involved with Swami Muktananda. Each of these are very long stories in themselves, but I’m giving you the brief version. I just went around looking for all the alternatives to formal religion around here; and if it was going to be there, I was going to find it. And I didn’t, and I just felt bereft.

I had to chair a conference, as I mentioned, at the New York Academy of Medicine about Kirlian photography. That was in May, probably the 19th or the 20th. After that conference I went home and no one was in the house that time, and I just started to cry and scream at the top of my lungs, “Won’t someone please help me? Won’t someone please help me?” It was like a mantra and a prayer. I didn’t know what I meant.

A few days later I was invited to go up to Columbia University School of Physicians and Surgeons and meet with two people who wanted to talk to me. It happened to be that I was meeting Dr. William Thetford and Dr. Helen Schucman. We were sitting at lunch and I had no idea why they wanted to talk to me. I was telling them about my work and we were talking about the weather. Finally, it felt as if ships were passing in the night. There was no connect here at all. I thought maybe they would be interested in setting up an alternative healing program and study different healers. I had all sorts of ideas of what they should do, but they didn’t have those ideas at all.

I was so confused, I finally heard myself saying something totally bizarre. I turned to Helen, who was a woman at that time of 65, with frosted hair, very petite, very, very ‘New York intellectual’, who spoke very crisply, and had very strong opinions, and I said to her, “You’re hearing an inner voice, aren’t you?” She looked drained, and I wished I could take it back. Her associate, Bill Thetford, who was also her boss, started to laugh. He said, “Well, Helen, I think we’d better go up to our office and tell her.” They took me up to their office where they locked the door and pulled down the shades, and introduced me to their associate Dr. Ken Wapnick. They were all psychologists in the department at Columbia University, which is one of the finest in the world. They told me their story of how A Course in Miracles came to them. They gave me the manuscript, and they said, “We’ve been waiting for you.” It seems I had been identified to Helen the same way she heard, through an inner voice, the whole

Course: That someone would come along and take it on its way; that a woman was coming to take it on its way and the woman is not yet ready; and finally the woman is ready now; Helen said, "Why is she ready now?" The answer she got in writing was, "She's now ready for her spiritual education." And I was. They gave me the manuscript and they said, "It's yours." I took it home. You can be sure I called John. That's how it came into my life, the brief version.

Bruce That's absolutely fantastic.

Judy John heard about the Course almost as soon as I got it, so he was one of the earliest students. He was learning it at the same time I was. I could say at one point we were learning partners in the beginning. I want to do a little reflection on that and see what papers I have, if any, to back this up, or entrances into my appointment diary.

Larry Judy, I just want to say that Priscilla has found out the date of that flying saucer speech. It was May 14, 1974.

Judy That's very interesting. He had already met Allen Hynek, yes.

Tom It's got a tongue and cheek title, I think, called something like the UFO Hoax, is the title of the speech.

Judy That's exactly what we were talking about. Allen told John about how he joined Project Blue Book because he was so respected that they felt that he would de-hoax it and demystify it and just blast the whole theory right out the door.